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7

REMEDY AGAINST PRIVAT CONTENTIONS.

A GODLY AND FRUIT.

full Sermon on *Iames*, 4. I. &c.

WHEREIN IS AT LARGE DISCOVERED
the hatefulness, and pernitiuousnes of priuate
Iars and Contentions, with manifolde
remedies against the same.

By Mr. I O H N D O D.

2. Cor. 10. 3.

*The weapons of our warfare are not carnall, but mightie
through God to cast downe holds.*



L O N D O N

Printed by I O H N W I N D I T for
T H O M A S M A N.

1609.

REMEDY

AGAINST PRIVACY

CONVENTIONS

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*The points of Doctrine handled in
the Sermon following.*

Doctrine, 1.

*It is a most horrible sinne and shame for Christians to live
in strife and contention.*

2.

*Our owne distempered affections are the cause of contention
with others.*

3.

*Whoever is led by his lustes, neuer maketh a thriving or a sa-
mye boyme of it.*

4.

Earthly minded men are still subiect to be vexed with enny.

5.

Prayer is the best means to be provided of all needfull things.

6.

*The next way to haue a deniaill, is to aske of God earthly
things for worldly respects.*

7.

*It is a dangerous and damnable kind of adulterie to set
our mindes on earthly thinges.*

8.

All men are esteemed of God as they are affected.

THE
REPORT OF THE
COMMISSIONERS OF THE
LAND OFFICE

FOR THE YEAR
1880-81

BY

THE COMMISSIONERS OF THE
LAND OFFICE

IN
ANSWER TO A RESOLUTION OF THE
HOUSE OF COMMONS

PASSED IN
MAY 1881

BY THE
COMMISSIONERS OF THE
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LAND OFFICE



A
REMEDY AGAINST
Priuate Contentions.

JAMES 4. 1.&c.

- 1 From whence are warres and contentions among you? are they not hence, euen of your lusts; that fight in your members?
- 2 Yee lust and haue not: yee enuie and haue indignation, and cannot obtaine: yee fight and warre and get nothing, because yee aske not.
- 3 Yee aske and receiue not, because yee aske amisse, that yee might consume it on your lusts.
- 4 Ye Adulterers and Adulteresses, know ye not that the amisse of the world is the enmity of God? Whosoener therefore will be a friend to the world, maketh himselfe the enemy of God.

IN the former Chapter the Apostle had sharply reprimanded them for that bitter enuying and strife and contention that was among them, perswading them vnto peace and louing agreement: but because they would be ready to answer, that they liked well ynough of Peace and Vnity, but they had so many *Obiects.*
A 3 wrongs

A Remedie against .

wrongs & indignities, so many occasions of griefe and discontentment offered vnto them, that they could not auoid brawles and iarres: but it was long of others and not of them.

Answer.

To this he answereth in the beginning of this Chapter, saying, *From whence are warres and contentions among you? are they not hence, euen of your lusts?* As if he should haue said, will you now lay the fault of your iarring and contending vpon others? If you doe so, you little know your owne hearts: for all your distempers proceede from no other cause, but from your owne lusts, that is, your ouer-eager desire of earthly things, viz. of profit, pleasure, or credite: and these strong worldly affections must needes bring forth such effects, because they fight in your members, that is, in the powers of your soule. Rom. 6.-. They trouble your minds and memories, and disquiet your wils and affections, causing you one while to thinke well of such a thing or such a person, and by and by to dislike the same: one while to wish for this or that: presently after not to care for it, nay many times to abhorre it: hence ariseth a ciuill warre (as it were) within your selues, and thence it is that you contend with others: for hee will accord with none that cannot agree with himselfe: stirre a Beare or a Lion, and they will quickly bestirre them.

Next hee sets before them the effect of these worldly desires. ver. 2. *Ye lust and haue not*, as who should say, what doe you get by giuing place vnto your lusts? the more you lust, the lesse you haue.

Wee

• *Private Contentions.*

Wee thinke our selues hardly charged, neither can it be prooued, that wee are so full of earthly affections. Yes (saith he) it will plainly appeare by the effect, in that yee enuie, and haue indignation one against another : now if you did not care for the world, you would neuer enuie those that go beyond you in worldly things.

Obiect.

Answ.

Farther it is added, *Yee fight and warre, and get nothing* : then belike (might some say) we are not Gods children, if things bee thus farre amisse with vs, and God deale so seuerely. *Answ.* Nay the Apostle doth not conclude any such matter, but sayes thus much in effect, you may bee Christians (many of you) though very carnall Christians, and children you may bee, though ill children : neither is the Lord to bee charged with ouer-seuere dealing : no, it is not the hardnesse of the father, that will not graunt, but the badnesse of the children that will not aske : that is the cause why you get nothing : so that it was not the want of friends, nor the want of meanes that caused them to bee in necessitie, but the want of prayer, and so consequently of a faithfull heart.

Obiect.

Answ.

But heere they would replie againe, (as hypocrite makes men full of shifting) and say, you charge vs that wee doe not pray : that is not so, I haue prayed againe and againe, and yet am neuer the better. Indeede (saith hee) *Yee aske, and yet ye receive not* : and why? *Because yee aske amisse.* As if hee had said, if yee speede not in prayer, it is certaine all is not well in your prayers : for that is a
key

Obiect.

Answ.

A Remedy against .

key to open Gods treasure; neither is his care ever shut against the faithfull supplications of his servants: and hereby dooth it appeare. that you aske amisse, in that you aske, *That you might consume it vpon your lustes.* They would not be so absurd, as to say so to God, Lord giue me this, that I may bestow it vpon my lustes: but that was their purpose and intent, which is euident by this, that the scope and drift of their petitions was for earthly things: if they were sicke, Oh how earnest would they be for health! if in debt, what importunitie would they vse to get out of it; and so for other the like matters: but why did they aske these wordly things? Euen for worldly respects: not to serue God better, but to serue themselues: they desired health, that they might pursue their comodities, or follow their pleasures and delights: they asked wealth, to the intent they might hold vp their heads with the best, that they might haue larger maintenance, that they might better their apparell, and their diet, &c.

What if we doe desire these things in those regards? is that any such great fault? I will tell you (saith the holy ghost) *Yee adulterers, and adulteresses, &c.* As if he should haue said, you wretched and sinfull men and women; doe you imagine that God doth bestow these things vpon you that you should abuse them to his dishonour! Your health to idlenesse and wantonnesse, your wealth to pride and excesse, this is farre from the Lords meaning: and the haynousnesse of this sinne will appeare euidently by the similitude heere vsed:

put

A Remedie against

per case a wife should be alwayes whining for money, and would neuer let her husband bee at ease, but night and day be at him for the granting of her request, and her husband should demandaund of her what she would doe with it? if she should answer, I haue an affection to such an adulterer, and I haue maintained him thus long: and would faine haue him to be in his brauerie still, would this suite please her husband? Nay, would hee not abhorre both her and her request? yet this is the case of all earthly minded men: they would faine haue these outward things, and what would they doe with them? euen spende them vpon their owne lustes, and that is to commit spirituall fornication against the Lord: in which regard he is so round with them in this place, *Yee adulterers, and adulteresses, know ye not that the loue of the world is the enmitie of God?* it is not onely spirituall adulterie, but enmitie against God: in so much that he concludeth in the words immediatly following: *Whosoever therefore will be a friend of the world:* that is, liue as wordly men doe, for his diet, for his apparell, for his carriage, for his drifts and purposes, &c. such an one *maketh himselfe the enemy of God*: he is so indeede whatsoeuer he conceiue of Gods loue towards him, & therefore will God shew himselfe an enemy towards him.

•The drift (wee see) of these words is to drawe the people of God from those miserable contentions & vexations which were among them, which he doth by sharpe rebuking of them, and that for speciall faults.

B

1. Some

A Remedie against

1. Some inward, to wit,
 1. Their lusting after, and immoderate desiring of earthly things.
 2. Their enuie that others should speede better then themselves.
2. Some outward, viz. brawling and strife, about which he spends many words, because almost all their life was spent therein. From both which hee terrifies them by the ill effects. First, that they got nothing. Secondly, that they endangered their owne soules in making themselves adulterers and adulteresses, and so enemies to God, and God to them. And thus much for the meaning and order of the words.

Vers. 1. *From whence are warres and contentions among you?* namely that are professors: in that hee doth so sharply take vp them for their mutuall discord and dissension, the generall doctrine is, that,

Doct. 1.

Strife a great sinne.

Reason 1.

1. Cor. 3. 3

It is a most horrible sinne and shame for Christians to liue in strife and contention, and to breake out into brawling and passion.

First the causes are very bad, one of which the Apostle pointeth at where he saith, *Whereas there is among you enuying and strife, and dissensions, are ye not carnall, and walke as men?* as if hee should haue said, when ye are malecontent, and passionate, and euer falling out one with another, doe you thinke that this is from faith, and not from the flesh? yes surely it is euen from the flesh: for where there is bitter strife and enuying in the heart, all the wisdom

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done that such are led by, is earthly, sensuall and diuinish: and this may bee the second reason, why contention is such a grieuous sinne, namely, Because those that are thereunto giuen, are led by so ill a guide as their owne sensuall wisdom, that was neuer taught them by God and his word, but onely by sense, yea farther they are guided by Satan, for the Apostle *James* saith that their wisdom is diuinish: now if it be a foule shame to bee led by sense as a beast, what is it to bee led by Satan as a rascal.

James 3. 14. 15
Reason 2.

Another cause of this sinne is giuen by *Salomon*, where he saith, *Onely through pride man maketh contention*. So much hautinesse as there is in the heart, so much discontentment are men subiect vnto: if others wrong them indeede, they cannot beare it: if bee but in their conceit, all is one, they will chafe and fret at it: and all this proceeds hence, that they thinke better of themselues then either God, or men doe, or then in truth there is any iust cause why any should doe.

Reason 3.
Prou. 13. 10.

Secondly as the causes of this sinne are ill, so are the effects sutable: for where *there is enuying and pride, there is sedition, and all manner of euill werkes*. In what heart, or in what house soeuer those vices raigne, the Lord seeth that there are (and men may know that there are) euill thoughts, euill wordes, euill practises of all kinds: for there the diuell and sinne beare sway, and fill the places with all manner of pollutions.

2. The effects
James 3. 16.

Further as contentiō puls on all euill, so it hinders

Effect 2.

Priuate Contentions.

2.Tim.2.8.

James 1.19.

James 1.20.

3.
Luke.11.17.

Pfal.33.3.

Use 1.

James 5.9.

all good : it makes the parties that they cannot pray , for wee must lift vp pure hands , without wrath, &c. they cannot heare, because good hearers must bee slowe to wrath : *and receiue the word with meeknesse.* As for the Lords supper, they cannot be meete partakers of that , because it is a Sacrament of loue, and if we would be forgiuen, we must forgiue : in a word they are vnfit for euery good worke : *for the wrath of man accomplisheth not the righteousnesse of God.*

Lastly, this is it which ruinate both persons and families : for an *house diuided against it selfe cannot stand* : Nay a kingdome (be it neuer so mighty) *diuided against it selfe, shall be desolate.* And if this bee a sure thing, that where brethren dwell together in vnitie, God hath appointed his blessing and life for euermore , then it is as certaine on the other side, that where men liue in continuall strife, there God hath appointed his curse, and death for euermore.

First, for the reproofe of them that spend a great part of their time in fretting and quarrelling , because things goe not so well as they would haue them. Some there are indeede that when they fall to open brawles , goe by the worse , because they are ouer-matched, & therefore they will sit & mope in a corner : but vnto such *James* speaketh, saying, *sigh not one against another,* So that there are sighers as well as chiders, and both condemned by the word. Sigh one for another we may (as if a friend or a child of ours haue sinned, it is an happie thing if we can weepe in secret for them) but wee must

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must not fight one against another, no more then we may chafe one against another. We must not when we are alone muse of the vnkindnesse of such and such, and so grow to bitter thoughts against them: that is a wofull thing, and will be a hard reckoning for vs at length: for (as *James* addeth) *the iudge is at the doore*: and the Assises will be fearefull for all such persons.

If thy cause be good, and thy conscience good, God is at hand to right all thy wronges: but as for fretting and discontentment, it is as much in effect, as if men should say, that God is no equall iudge, and therefore they cannot rest satisfied with his government: yet are they readie enough in their distempered fits to profane the name of God, by calling him to be iudge in their causes: as *Sarah* did, when her maide detpised her. *God bee iudge betwixt me and thee* (saith shee to her husband) but if the Lord had come, she would haue bene but a simple gainer. For it is very likely God would haue examined both parties, and then who would haue bene found in the greater fault? *Abraham* tooke *Hagar*, but who was the cause of it? was not *Sarah*? the greatest complainers and exclaimers, are usually most faultie themselues: and therefore let Christians bee ashamed to bee so clamorous and contentious vpon euery occasion: for to be so vnpeaceable amongst men, sheweth that there is little acquaintance with the God of peace: therefore let vs rather goe from our owne right, and yeeld a litle then be still falling out with our neighbours.

Gene. 16. 5.

A Remedie against

Obiect. But why should I so abase my selfe, as to yeelde

Ans. vnto him? Nay, why should you be so base minded, as to yeeld vnto the diuell? for whosoever giueth place vnto anger and wrath, giueth place vnto the diuell. Most abominable therefore is that falling out which is amongst professors: though there be many things amisse in a familie, yet if there be mutuall loue and compassion, and tender heartednesse, crosses are made much easier, and burdens much lighter then else they would be: whereas if there be breaches in the familie, euery light affliction is made heauie: what a disgrace therefore is it for the subjects of the Prince of peace to bee at such variance amongst themselues: it is for dogges and swine to bee barking and biting one at another: but to see Sheepe or Lambes tearing one another, all the world would wonder at it: If then we profess that Christ is our shepheard, and we his sheepe, how can we with any honesty looke him in the face when wee so farre differ from the nature and properties of his sheepe, in eating vp our owne hearts with griefes, and ministring continuall vexation vnto others.

But heere will some obiections bee made, for as euery one is more guiltie, so will hee haue more colours to hide his corruptions from the view of the world. Some will graunt that they are often discontented indeede, but they haue reason so to be. Let vs heare their reasons then.

Obiect. One is, that they are prouoked.

Ans. But who can prouoke a sheepe to barke and bite?

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Is true Christians loue is not prouoked: so that 1. Cor. 13. 5.
is not the prouocation without, but want of true
loue within and abundance of selfe loue that cau-
th you to be so passionate.

But who can chose but be angry at sinne? that
is that moueth me. *Obiect.*

What grosse and vile hypocrisie is this: the
Lord open our eyes that we may see it, your anger
(you say) is from hatred of sinne: well, let vs exa-
mine the matter a little. *Answe.*

First, doe you hate your owne sinnes, and
haue they caused you as often to breake your
sleepe, as the iniuries of others? Nay, that
way they must needes confesse they are more
fearing: that then is nothing else but plaine
disimulation, to pretende griefe for anothers
sinne: when you haue little or none for your
owne.

Anger against
sinne how dis-
cerned.

Secondly, such as grieue for the faultes of
any, and are desirous to reforme them, will vse
a good and discreet order in dealing with the
parties, obseruing all circumstances for that end.
As namely, first the circumstance of time, that they
will not presently vpon the committing of the
offence flie in their faces in the viewe of all
the standers by, seeking to disgrace them to
the vttermost, but will waite the fittest opor-
tunitie, when with most benefite and least blemish
to the partie, they may cure him of his corrup-
tion. Secondly, as euery sinne is greater, so they
will bee more incensed against it: and heerein
doth.

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doeth the hypocrisie of many appeare, that they will bee more mooued at some small offence, wherein they themselues are touched, then at a farre greater matter, that nothing concerns their credit or commoditie, though it do neuer so much concerne Gods glorie. Such may goe masked vnder the vaile of hypocrisie, but God will discouer their false pretences in the end, neither let them euer looke for comfort in the time of sickenesse or of death from such kind of zeale against sinne.

Indeede there is corruption in all, and wee are too sensible of iniuries: but the godly doe condemne it in themselues, and are neuer content till they can be more troubled at sinnes, whereby God is dishonoured, then at infirmities, whereby they themselues are wronged.

Thirdly, if any be displeased at sinne (the husband at the sinne of the wife, or the wife of the husband) hee will vse all good remedies for the healing thereof: hee will reprove and admonish, and exhort, and all from a louing and mercifull heart, yea, hee will ioine vnto these heartie prayer for a blessing vpon his indeauours. This we see in *Moses*: he was very angry against the sinne of the Israelites in making the golden calfe, and shewed his iust anger in executing iudgement vpon the ring-leaders in that hainous offence: but withall wee must note that he was neuer more feruent in prayer for them, than at that time. Those therefore that are so farre mooued, that they cannot speake vnto the offenders in giuing them good and louing ad-
uise,

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nor speake for them vnto God in putting vp heartie and earnest requests, such (I say) may bee assured that their anger is not the zeale of the spirit, but the heate of the flesh, which they can haue no comfort in, but must bee humbled for it.

A second vse of this is for instruction, that if euer wee looke for peace with God and comfort in our soules, and good estimation amongst Gods children, then let vs take heede as of other finnes, so of this sinne of passion and displeasure: doe men deale with vs as enemies? let vs loue them. Doe they wrong vs? let vs pray for them: doe they speake euill of vs? Let vs speake the best of them: for that is Christ his counsell; and heereby shall men know, that we are his Disciples, whereas otherwise they may suspect vs to be hypocrites.

Vse. 2.

Mat. 5. 44.

And further hereby shall wee assure our hearts before God, that wee are of the truth, and that we doe pertaine to his familie: and this euery Christian that hath any acquaintance with his owne heart, will confesse, that when hee is most mercifull and most readie to put vp iniuries and indignities, then hee hath most comfortable assurance of his owne saluation, and can most cheerefully looke vp vnto Christ, as one that hath interest in him.

1. Ioh. 3. 19.

But how may a man become thus peaceable and quiet: it must needes bee acknowledged that contention is a fowle sin, and an horrible shame, but
C how

Quest.

A Remedie against

how may I master my violent passions, and become more mild and calme?

Ans.

The Lord telleth you how to vanquish, and kill this corruption: and one meanes is.

Remedies against anger.
Titus 3.2.3.

Obiect.

1. Often to examine your own heart: the Apostle willeth men to *shew all meekenesse towards all men*. But (might some say) I am of an hastie nature, ready to be prouoked, and therefore I cannot indure such iniuries as men offer me.

Ans.

But remember what you haue said and done against others, especially against God, and that will abate the pride of your heart. Haue not you *become vnwise, disobedient and liuing in malicioussnesse, and enuie, hatefull, and hating others*? In which regard, the wise mans counsell is, that a man should not take notice of euery fault of his seruant, but passe by many: and why? because euery mans soule can tell him, though men cannot charge him, that hee hath committed the like, or greater fautes against God or men, which if we could well consider, mens vnkindnessees would seeme nothing in our eyes: for when our owne finnes lie heauie, others wrongs lie light: and when wee feele not the weight of sinne in any good measure, euery trifling offence of men seemes an hainous crime vnto vs.

Eccle. 7.23.24.

2.

A second helpe against wrathfull passions is, to be assured of the remission of our sins. *Bee ye courteous one to another* (saith the Apostle) *and tender hearted*. So I will (will some say) so long as they vse me well: but if they deale otherwise, and begin to doe me wrong, they shall heare of it, whosoever they

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they be. Oh deale not so (saith Paul) But forgiue one another, euen as God for Christ his sake forgane Ephes. 4. vlt. Seeing the Lord hath sent his sonne, and the sonne hath giuen his blood, and the holy Ghost hath sprinkled the same vpon your hearts, for the washing away of all your iniquities, stand not with men for small pettie iniuries, but forgiue and forget them: and assuredly whosoever hath the comfortable feeling of the pardon of his sinnes, cannot but doe so. When *Steuens* saw Christ sitting at the right hand of God in heauen, and was assured that hee had saued him from his sinnes, and that hee should forthwith goe vnto him, he could kneele downe, & with all meeknes pray for his most bitter enemies, that were then stoning of him, neither were they so mad against him to doe him hurt, as he was earnest with God for them to procure their good.

The third and last Remedie is to denie carnall reason: for that is an ill guide that leadeth vs out of the way. Euer marke this in reuengefull persons, when they are reprov'd for their spitefull and malicious dealing, their answer is, had I not cause, had I not reason to doe as I haue done? no, none at all: for what sound reason can there be against Gods reason, who saith, *Revenge not, &c. for vengeance is mine, I will requite saith the Lord.* It is his office which hee hath appropriated vnto himselfe, & they are intruders, yea traitors that will goe about to thrust God out of his iudgement seat. And therefore let not the diuell delude vs with this con-

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ceite, that wee haue reason for our brawling and quarrelling: for the best that can bee sayd for it, is this, that it is beastly and fleshly reason, such as the Lord esteemeth follie and frencie, and enmitie against his maiestie. *Rom. 8.* which will bring with it death and destruction of bodie and soule, if we yeeld vnto it, and be led by it.

Are they not hence, euen of your lusts? Heere hee sheweth the fountaine of all their discontentments: namely, their owne vntamed affections: whatsoeuer occasions there may be, that is the true cause: as the reason why a Lyon roares, is not that any creature disquieteth him, and raiseth him vp, (for then a sheepe being stirred should roare too) but that his naturall inclination draweth him therunto.

Doct. 2.
Lust in the
hart, the cause
of contention

2.Pet. 2.11.

The Doctrine hence to be gathered is this, that Our owne distempered lusts are the cause of all our strife and contention with others. They make vs vnquiet in our selues, and so cause vs to disquiet others. Therefore it is said, *that fleshly lusts doe fight against our soules*: they cause a continuall warre within a man, which inward combat, with ones self sheweth it selfe oftentimes in outward iarring with men. Christ Iesus had as great wrongs as euer man in this world had, yet was hee neuer in any passion, or distemper: and why? because he was quite void of all carnall affections. Before his conuersion *Paul* was very boistrous and full of rage, but after that he had spent the heate of his anger vpon his owne great sinnes, he that had beene very forward, be-

came

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came very meeke; and was able with patience to undergoe imprisonment, whipping, stoning, reuiling, with any the like indignities: we neuer heare this from him: what? shall I beare this? a man of my education, of my learning, of my gifts? shall I endure to lie in the stocks, hungry and cold, and full of paines, &c. No, no, these thoughts were far from Paul: he was content to suffer any thing, yea, to lay downe his life for the name of the Lord Iesus, and that because his lusts were subdued, & the venoines thereof remoued.

Let every Christian looke back vnto his disposition before his calling, & who is there but shall find, that he was full of enuy, hastie and restles, and readie to be prouoked? but since his conuerſion hee may say to the glory of God, that he can beare that which he could not before: and get out of that passion in a few howres, that was wont to hang vpon him many monethes: and as he growes more in grace, so shall it be better with him still.

So often therfore as we breake forth into any disordered speeches, or actions, let vs know that we haue a summons from God to take notice of our vniuersally affections. What haue you forgotten your selfe? are you more weary of your life then of your sinne? then there is somewhat within to be conquered and brought vnder, and that should bring you vpon your knees to become a slauer vnto God: Lord I see by the fruites, that lust is not so tamed as it should bee; I am not able to master it; graunt thy strength therefore vnto thy

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A Remedie against

seruant that I may be able to preuaile against it.

Use 2.

Secondly, this is for instruction, that if euer we would liue comfortably in regard of our selues or others, we should labour to haue the commaund of our owne hearts and mindes. It is a marueilous error in men and women to thinke, if I had so much liuing: so much credite, and respect, and withall a strong and healthfull bodie, then my heart would be at quiet: this is a foule and monstrous delusion: what? will outward things heale a sinfull foule? It is as absurd, as if a man that hath his arme or his legge broken, should say, Oh if I had a suite of cloath of gold, or a paire of silke stockings, or my chamber hanged with veluet, I should feele no paine: euery man would thinke such a one out of his wits, because his paine is within his bones, which those outward things cannot remooue: so it is with euery strong affection, and vnmastered desire, they are corrupt humours cleauing vnto the soule, and therefore, let the parties bee shifted hither and thither, and haue their estate mended, and their reputation bettered, yet if they be not healed within, they are neuer the neerer contentment.

Quest.
How to master strong affections.

Ans.
Rom. 8.

But how should we attaine to the mastering of these boisterous affections?

First, we must mortifie the deeds of the flesh by the spirit: the best haue flesh in them, but they must be euer knocking of it downe. Now then we mortifie the flesh by the spirit, when wee bring spirituall reasons against the lustes thereof, and seeke to quench

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quench the flame thereof, by powring water vpon it, and taking away the fuell that might maintaine it. A man may haue perswasions from his friends, but those will not kill his carnall desires: but the perswasions of the spirit will, and therefore, wee should vse the arguments of Gods word for the crucifying of our flesh.

But many take a contrary course, when they feele themselves stirred, they aggrauate all the evils that are vpon them, and all the wrongs that are (in their conceite) offered vnto them, their memorie will forget no circumstance of them. Neither will their tongues faile to amplifie them at the full; and hereby they imagine to ease themselves: but alas this makes them to flie out at chimney, and this is to adde lust to lust: and therefore let them vse Gods meanes, or neuer looke to liue quiet day.

A second meanes to bring our boisterous affections into subiection, is, to liue diligently in a calling: for labour is appointed to humble the sonnes of men, and whosoever doth not vse this medicine, may quickly make worke inough for a whole towne: for idle persons are alwaies passionate: and when they haue nothing else to doe, they fall to conceits, and surmises, and suspicions, and iealousies, and when least occasion is offered, out comes all the filthy matter that hath beene breeding within them.

Thirdly, that we may get victorie ouer the ill affections that stirre within vs, we must consider that we

21.

31.

A Remedie against

that wee are Pilgrimes. *1. Peter 2. 1.* they are very impatient, and crie out of their miserie that it is such, as they neuer looke to liue mer-ry day more: but what neede they trouble them- selves about that, it may bee they shall not liue an howre more: a Pilgrime is in his Inn at night and gone in the morning, and so may they: and why therefore should they make such a long and tedious matter of their crosses? If they haue assurance of heauen, their momenta- nie afflictions are nothing in comparison of the eternall crowne of glory, which shall be bestow- ed vpon them.

4.

1. Pet. 2. 1.

Fourthly, and lastly, let vs consider of that which was mentioned before, viz. that *fleshly lusts do fight against our soules*. Those that are in thraldome vnto them, thinke it good husbandrie and good huswif- rie to yeele vnto them, thinking to better their estate thereby: but doe they know what God hath in this matter?

Hee telleth them that they make waite against their soules: they blindfold their mindes, that they cannot see into spirituall things: they make their hearts fat and fencelesse, that neither threatnings, nor promises, iudgements nor mercies will any whit at all moue them.

Nowe, suppose I finde in my selfe a lusting and strong affection, yea not onely I my selfe feele it, but others fare the worse for it: am not I a madde bedlim if I will nourish this in mee still? Therefore let mee rather yeele these
and

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and all other good meanes to suppress it;
then any meanes at all to cherish and streng-

Verſ. 2. *Yee luſt and haue not*, In theſe words he
ſheweth out the abſurditie of their luſts by the ill ef-
fects they haue a long and tedious ſeedes time, but
all their labour and toile comes to nothing, they
are altogether diſappointed of their expected har-
ueſt: whence the Doctrine is, that,

Whoſoeuer yeeldeth vnto his luſtes, neuer
makes a thriving, nor a ſaving bargaine of it: but
the more he luſts, the more he lackes: and the more
after his deſires are, the more and greater his wants
are likely to be.

Doct. 3.

Nothing is
gotten by
yeelding to
luſt.

Fiſt, becauſe the loue of earthly things makes
God his enemy. For hee that loues the World,
the loue of God is not in him: but hee with-
drawes his heart from God, and goeth a whoo-
ing after the world, the ſetting of our affections
vpon the creature, maketh vs to be eſtranged from
the Creator.

Reason 1.

1. Ioh. 2. 15.

Iere. 17.

Secondly, as the deſire of earthly things, makes
men impious againſt God, ſo doth it make them
inimious towards men: Hee that haſteth to bee
rich cannot bee innocent: and hee that is
greedie of gaine troubleth his owne houſe: and
that which is ſaid of the exceſſiue deſire of gaine,
holdes as true in all other ſinnefull luſtes, that
hee that is greedie of pleaſure, or credite, or
any the like, is ſtill a troubler and diſquieter
of thoſe with whom hee liues: becauſe firſt his

2.

D

owne

A Remedy against

owne heart is poisoned, and being distempered within, he must needs shew his distemper without.

Therefore, the more God loues vs, the more he will crosse vs, so long as we set our hearts on lying vanities: for he knowes, that if we had them in that manner and measure as wee desire, they would turne to our owne and others exceeding great hurt and disaduantage. For the more we desire any earthly thing, the more we shall abuse it, as the more we desire any heavenly thing, the better wee shall vse it.

Gen. 30.1.

Therefore is it righteous, with God, to crosse vs in our affections, as hee did *Rachel*: shee must needs haue children in all the haste, or else she would die in a passion. Alas shee was in hard case to die, and in ill case to haue children: for at that time she would haue made Gods of her children, and an Idoll of God. But afterwards when she had prayed and humbled herselfe, God gaue her children, because then she was fit to receiue them. And that is the reason why God delayes long, and puts off his seruants from yeere to yeere, euen because they are vnfit to bee partakers of his blessings sooner, he could afford them present painment, but he well considers, that the things which the flesh much affects, it would much abuse.

Gen. 25.20.26.

Isaak prayed for a sonne twentie yeres, at length when he had gotten the victorie of himselfe, and was content to wait, as long as God would haue him, the Lord forthwith graunted his request: and so dealeth he yet still with his dearest children.

Sith

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Vse 1.

Such boisterous lustes do both deserue and bring
vpon men manifold wants, this serues for instruc-
tion, that if we be pinched with necessities, & restrai-
ned of many things that we would full faine haue,
lets examine whether our desires bee not too im-
moderate towards those things, and too eagerly set
vpon them: and if vpon triall made, we find that it
is so indeede, let vs know that wee are not fit for
them.

Therefore let vs neuer complaine of others, the
world is hard, and mens hearts are hard: but let vs
complaine of our selues, I want good affections: I
want good preparation for Gods blessings: I am
a ground that haue many ranke weeds in me, & all
that while God hath somewhat else to doe, then to
sow the seede of comfort on me. The next way to
haue the world, is to denie the world: would a man
be rich? let him bee content to be poore: would a
man ioy his health and strength? let him be con-
tent to be sickely and weake, &c. But if we desire
temporall riches more then spirituall: and the
health of the bodie, more then the health of the
soule, it is iust, we should haue penurie, and not
plenty, diseased and not healthfull bodies.

Whereas if wee can bring our willes to bee
subject vnto Gods, it shall not be said to vs, *Ye lust
and haue not, but the Lord will fulfill the desires of those
that feare him.* Otherwise, though our desires were
granted, our soules would be as sicke, or more sicke
then they were before.

Psal. 145.

A second vse of this is, to teach vs to bee

Vse 2.

A Remedie against

content that God by many and grievous crosses should master our intemperate lusts: for the way to all prosperitie is to bee broken of our headie and sturdie affections.

Let vs also desire to be in their companie, who will deale most plainely and roundly against our corruptions: and not wish to conuerse with such as will tell vs, indeede you are hardly vsed, they deale very iniuriously with you, in that they do not more respect you, in regard of your place and of your partes, and of your education &c.

Alas what is this but to cast oyle vpon the fire, and to make those lustes a great deale stronger, which were too too violent before? such comforters may please vs for the present, but they will bring vs smart in steede of ease, and trouble in steede of peace in the end: But as for those that will set themselves with all their might against our lusts and applie sharpe corasiues where they perceiue much festered and dead flesh, of all other they are to be esteemed the best and truest and most faithfull friends.

Ye enuie and haue indignation, and cannot chaine. Whereas they might denie, that they had such lustes in them, hee prooueth it by this that they did enuie one another: as if he should haue said, that which I affirmed in wordes, I will make good by your deedes: you enuy that another should bee lookt after, that another should haue more gay apparell, a better name, a better estate then your selues: doth not this cleerely shew that

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that your heartes are full of lust, when they are full of enuie? for enuie is the very froth of lust.

The Doctrine hence to bee gathered is this, that those that set their affections vpon earthly things, are not only subiect to this miserie, that they shalbe wayes in want, but they shall with all bee euermore vexed at the prosperitie of others: they shall be still in torture at home and abroad, and where-soeuer they are; for such as set their mindes on the things of this world, cannot chuse but repine when any thing goes from them vnto others: they thinke it lost that they themselues cannot finger: for whereas the propertie of Christian loue is, not to seeke it owne things, it is the very nature of selfe loue to seeke it owne things, and if it misse of them, it will cause the parties to grudge and re-
Doct. 4.
Worldlings are
still vexed
with enuy.
1. Cor. 13.

This may bee obserued in *Saul*: when once *David* was in credite aboue him, hee had fewe quiet dayes after, but was still troubling of himselfe and the whole land about *David*. The like may bee seene in the Pharises, they could not beleeue if Christ liued: and why? Christ carried away the credite from them, and therefore they neuer ceased persecuting him, vntill they had deuiued him of his very life. So the Philistines being couetous, enuied *Isaac*, and grew to madde against him, because they sawe him thrive beyonde themselues, that they would hurt the whole Countrey and themselues also

A Remedie against

Gen. 26. 15.

Gen. 30. 3.

Use 1.

rather then he should prosper too fast, and therefore they dammed vp the welles that his seruants had digged, which in those hot countreyes were of exceeding great vse. So *Rabell* being possessed with an inmoderate desire of children, enuied her sister *Leah*, because shee was fruitfull: her owne barrenesse did not so much discontent her, as her sisters fruitfulness, and therefore rather than *Leah* should goe beyond her, shee would haue her husband to defile himselfe with her maid. Many such *Rabells* there are in the world, who are not so much discontented and griued at their owne meanenesse, as at others highnesse; at their owne basenesse in apparell, as at the newe fashions of others, &c.

Which may teach vs, that when we finde entie in our selues, to take notice, that there is in vs a marueilous loue of earthly thinges. Many men and women; if they should bee askt the question, whether they lusted after earthly things or not, would aunswere, nay, they hope they haue not heard so many Sermons, nor made so many prayers, to so little purpose, that now at length they should bee ouertaken with the loue of such trifles: but how say you to enuie? dooth not that worke vppon you sometimes? doth not others health, others estimation, others aduancement make you as it were sicke now and then? Indeede that they cannot well denie: then must you needs confesse, that you are infected with lust: if *Rabell* had not beene led with

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an eager desire of children, shee would neuer haue enuied her sister for bearing of children: and therefore those haue a sure testimonie of a sound and pure heart, that can bee content with their owne corne and wine and oyle: and that resolute with themselves: So I may haue peace with God and with mine owne conscience, I will neuer trouble my selfe much, what others haue: Let God keepe me from sinne while I liue, and from hell when I die, and I shall doe well i-
nough.

But heere Gods deere children may object, say- *Object.*
ing, I finde a loue vnto my credite, and commodi-
tie, and ease still.

So wee shall as long as wee carry flesh about *Answer.*
with vs: and the more pure the heart is, the sooner
and better will it spie blemishes in it selfe: but if we
keepe our selues from enuying at others wealth
and credite &c. It is an infallible marke that the
love of earthly things doth not rule and raigne in
vs.

*Yee fight and warre, and get nothing, because
ye aske not.* They might thinke, doth not God
carrie a hard hand against vs, sith wee desire
so much, and haue so little? no (saith the A-
postle) you rather carrie an ill heart towards
him: for you vse all meanes of procuring your
private miserie, but no meanes at all of ob-
taining Gods mercie: and therefore *Yee get nothing
because yee aske not.* Which is one principall
meanes of pulling downe Gods blessings vpon his
ser-

A Remedie against

Dott. 5.

Prayer is the
best meanes
of Prouision.

Reason.

Obiect.

Answe.

Luke. 11. 10. 11
12. 13.

seruants. Doctrine, Prayer is the best meanes to be prouided of all things needfull for this life, and the life to come. God is a good householder, and if his children would receiue good things from him, they must not fall together by the eares, nor grow to brawling and contending one with an other (for that is the next way to make their Father scourge them all) But they must betake themselves to prayer, and become humble and earnest suitors vnto their Father, which is both the easiest and the surest course, God hath promised that *if we aske we shall obtaine.* Math. 7. 7

But some might say, I am a sinner, compassed with manie infirmities and frailties, and how then can I looke for hearing at his hands.

Why (saies Christ) *if you that are euill, can give good things vnto your children, how much more shall your heavenly Father &c.* though you see faults in your children, and there be the like in your selues, yet you can be liberall towards them: how much more will God shew himselfe gracious to his children, beeing goodnes it selfe, and able to make his children as good, as hee would haue them to be. The prod. gall sonne, may be a patterne of Gods favourable dealing in this behalfe: For when hee had lost his wealth, his peace, his credit and all, hauing drowned himselfe, in vile and abominable lustes, What had hee to helpe himselfe that which is better then all the World, even the spirit of prayer: he goeth vnto his Father, and taketh vnto him words, and what cannot they doe with

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with a Father? what his successe was, wee may
reade at large, *Luke 15.* hence cometh that ex-
hortation of the Apostle, *In nothing bee carefull,* Phil. 4.6.
but in all things let your requests bee made known vnto
God, &c.

But I haue many debts to pay, and many burdens
to beare, and what good will prayer do me in these
troubles? *Obiect.*

Very great good: for if you can lay open your
heart before God in prayer and thanksgiving, the
pain of God which passeth all understanding (such as a
naturall man cannot conceiue, nor a regenerate
man neither till hee haue felt it.) *Shall keepe your*
hearts and minds in Christ Iesus, that is in a blessed
Communion with him: that looke what Christ
hath you shall be sure to haue: haue you no power
in your selfe? you shall haue it in Christ. Haue
you no wealth in your house? Christ hath it
enough for you in his hand: but all our woe
cometh from this that wee lose our Communion
with him. *Answer.*

For the reproofe of our great negligence, vn-
belies, and coldnesse in prayer: thence it is that
wee haue many wants, because wee want the spi-
rit of prayer, and seeke vnto other helps rather
then vnto our heauenly Father. If children should
come from their parents to seruants, and still bee
whining and complaining to them, their parents
would not indure it: and if such children should
be still bewailing their case, that neuer any were
in such miserie as they, none would pittie
E them;

A Remedie against

them; haue they not a good father and a rich father, (would men say) that would haue them to seek vnto him for reliefe and maintenance, and cannot indure that they should seeke vnto others: if it be thus with naturall parents, how much more is it with our heavenly father, who is farre more ready to heare and helpe, then the neere friends in the Worlde? For when they will not afford vs reliefe, hee will: and when they are vnkinde, hee will shewe himselfe most kinde vnto vs: and therefore haue we vnkindnesses from men, that we might draw neere to God himselfe, and go from those broken Cesternes to the fountaine of liuing waters.

Vse 2.

This is for instruction, that if we would speed well, we should vse the meanes of speeding well: for if we be plentifull in prayer, we shall be plentifull in comfort: according to that of our Saviour, *Aske that your ioy may be full.*

Iohn 16.24.

Vse 3.

Thirdly, here is matter of comfort for those that are able to powre out their soules before God in prayer: though there be neuer so many stormes of sorrow, they shall bee sufficiently sheltered in the midst of all.

It is a grosse conceit for men to thinke, Alas my case is hard, I haue no friends, no money, no ability to labour in my Vocation, &c. But haue you the spirit of prayer? If you haue, you are in an happy estate: for if we would consider of things aright, who is in hard case, but hee

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hath an hard heart? And who is in good case, but he that hath a good conscience, and a heart full of good meditations, which he is euer and anon readie to powre out in Gods presence? They that set not their friends nor themselves aworke so much as they set their faith aworke, they are the blessed people: they may assure themselves that God will not faile them nor forsake them.

Indee we must vse the meanes to serue Gods providence, but for the successe of things, we must wholly put God in trust with the same, and he will assuredly doe that which shall bee good for vs.

Verse 3. *Ye aske and receive not, because ye aske amisse.* Here he preuenteth an obiection that they might make, namely this, We are iniuriously dealt with in that we are blamed for not praying, for we cry and call ypon God day and night, and yet are not the better: That is true (saith he) *but ye receive not, because ye aske amisse*, asking such things as you may abuse to Gods dishonour, and that you purpose so to abuse: for you will spend *them* upon your lustes: And this is the cause why God reiecteth your prayers: whence the Doctrine is, that God denyeth vs carnall requests.

Obiection.

Answer.

The next way to haue a deniall when wee pray, is to aske Earthly things that may be abused, rather then Spirituall things which cannot bee abused: and to ayme at turning our owne turnes in the requests that

Doct. 6.

A Remedy against

we make, rather then at the glorifying of Gods name.

Hos. 7. 14.

The Iewes (as may appeare in the Prophecie of *Hoseah*) stood much vpon their praying, but God calls it and accounts it howling and not praying: because all their suite was for earthly thinges. Tie vp a dogge in a chaine, and he will howle when hee is hungrie: euen so and no otherwise did they, send forth many vehement cryes when their lustes were crossed in that their flesh desired: which cryes were no more acceptable vnto God then the howling of dogges.

Vse 1.

Astes 15.

For instruction, when wee approach vnto the throne of grace in prayer, let vs be sure that we bee most earnest for heavenly thinges: for that will bee a testimonie vnto our consciences that wee loue God more then wee loue the world. And this benefite we shall be certaine of, for wee cannot bestowe them vpon our lustes, for faith cannot bee bestowed vpon our lustes, seeing it *purifieth the heart*: repentance cannot bee bestowed vpon our lustes, because that killeth our lustes: and so may wee say for every other grace of God, every one of which is absolutely good in it selfe, and makes those good that are possessors of them. Whereas all earthly thinges are either good or euill, according to the mind and affection of him that receiveth them.

If they meete with a strong and inordinate

de.

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else, they corrupt and poyson it further; if
 with an heart well ordered and disposed, they
 better it, and further it in grace; and godli-
 ness. *But now further concerning spirituall things,*
we must vnderstand, that they are not to bee
studied in wordes alone, but wee must bring be-
fore God the seruent desires of our soules; and
treat them as things that will indeed most con-
tribute to our holines.
 Truth it is, that ease and pleasure and credite
 would best please our nature: but wee must crosse
 our flesh, least our petitions be found carnally; and
 be rebuked by the Lord: and farther we must
 haue this witnesse both from God & from
 our owne soules, that if we might obtaine what we
 would, the desires of our soules are, to haue *Love*
and Peace; Temperance, Patience, & the rest of
the graces of Gods spirit. Which if we can in any
 good measure find in our selues, we may bee con-
 uincid in assurance of the performance of the pro-
 mise: *that seeking first the kingdome of heauen, and the*
righteousnes thereof, all other things shall be ministred
unto vs.
 Ver. 4. *The adulterers and adulteresses, know ye*
 not, that which hath beene spoken, saying, what if we doe desire outward
 things, that we may liue as pleasantly, and with as
 great credite as others doe? is that any such great
 matter?

To this hee maketh aunswere with great in-

. . . Be it
 knowne
 . . .

Mat. 6. 33.

Obiect.

Answ.

A Remedie against

dignation, saying, *Ye adulterers and adulteresses,* know ye not, that the loue of the world is the enemie of God? As if he had said; haue ye heard so many Sermons, beene at so many Conferences, read and heard so much of the Scriptures, and doe you not know thus much, that the loue of the world is enemie with God? Doe you thinke, that hee will deale with you as an husband, when you are filthy Harlots? Doe you imagine that he will giue you that, that may maintaine and vpholde you in your pride and ambition, and earthly affections? No surely, he that in such sort followeth the world is a friend vnto the world, and therefore an enemy to God; and God will shew himselfe no friend vnto him. The Doctrine hence to be learned is; that it is a most dangerous and damnable adultery to set our minds on earthly things.

Doct. 7.
The loue of
the world is
spirituall a-
dultery.

There is a reason hereof in the Text. It bringeth vs out of fauour with God, and maketh vs enemies vnto him: and is it not a dangerous thing for the creature to stand in opposition against his Creator? This spirituall adultery is worse then that against the seventh commandement: for this is against the first Table; that against the second. Besides, when *Dauid* liued in that sinne of adultery, he could not bee said to be the enemy of God: but whosoever liueth in this spirituall whoredome, is proclaymed to be the Lords foe. For such doe draw their hearts from God, and so bring the curse and vengeance of God vpon themselves without

1er. 17.

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daily repentance. Therefore it is said, thou hast destroyed all them that goe a whoring from thee. whether it be after pleasures, or commodities, or pleasures, about the which almost all the world is a worke, and being so inclined, all that can be desired is little enough, Nay too little to please them: they thinke no thing sufficient that is done for them, and that all should doe service to them, and they to none: being as gowrie leggs that must have all the anointing and binding and looking to, they being able to doe nothing againe in way of reparation.

For instruction, that we should bee exceedingly humbled, as for other great corruptions before our callings, so for this that we have beene guiltie of carnally adultery. Use 1.

Many will bragge, when they are reprov'd for breach of the Sabbath, for swearing, &c. that though their Minister find fault with them, yet they know they are honest men and women: But can they denie that they busie themselves continually with the drosse of this Worlde? would they not rather bee rich then godly? Doe they not esteeme more of a good bargain, then of a good Sermon? And so for others, Doe they not professe, that if you take away their pleasures, you take away their life? And doe not these things argue in them the love of this world? It cannot bee denyed, and then will follow, but that they are dishonest men

A Remedie against

men and women; adulterers and adulteresses; here the holy Ghost teacheth them, and becometh it to passe oftentimes, that because they are tainted with spirituall adultery, they are by the iust reuenging hand of God, giuen vp to corporall adultery, at least they get vnder the reproach thereof amongst men, that so they might be drawn from that which is more dangerous.

Further this is to be considered, that if men doe follow after but one of their lustes, they comendeth is censure: as if a woman doe runne after one adulterer onely, she is to be condemned as an adulteresse: so if a man be not ambitious, if yet he be couetous: or on the contrary, if he be not couetous, yet if he be ambitious: or if neither of those vices carrie him away, yet if he be voluptuous, that is inough to bring him vnder the blame and shame of a spirituall adulterer, and so to make him liable to Gods vengeance.

Vse 2.

Secondly let this instruct vs to bee content with a meane estate, & to be restrained of those delights and pleasures that others doe enioie: for the world is a dangerous and pernicious baite, and many run a whoring after it, and the most godly and religious haue a wanton eye, which is too ready to be looking after the same, and therefore as a wise Father if he perceiue his sonne inclined vnto wantonnesse, will withdraw his hand from him, and withhold all such things as might be for the building of that sin: so dealeth our wise God with vs, when he seeth his children to be addicted to spirituall wanton

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that they looke after new gawds, and vaine
follies, and would not onely be commended for
their godlinesse, but for their coates, for their at-
tendants, for their buildings, for their cattell, &c.

When the Lord (I say) perceiueth this disposi-
tion in them, he keepeth them lowe, and curbeth
their desires, which we should account a very great
and sweete fauour of God: for little doe we know
what we should otherwise come vnto. If a man be
inclining to strong drinke, and haue a weake head,
so that he will quickly be ouertaken, it is a benefite
for him to be restrained there from: now the Lord
knoweth, and seeth the inclination of his children vn-
der great prosperitie, but he knoweth withall, that
they haue but weake braines to beare it, and there-
fore in steede of wealth and ease, and credite, hee
sendeth wants and paines and disgraces which are
much better for them.

Thou that wouldest faine haue more, dost thou
not know that thou hast alreadie? if not, better
scape on the earth with safetie, then climbe on
high to take a greater fall: the Lord knoweth thy
weaknesse and thy strength better then thy selfe: re-
sist vnto him, and it shall goe well
with thee.

A beseecher therefore will be a friend of the world. The
word in the originall implyeth such a willingnesse,
and is giuen with deliberation and consultation: so
the meaning is, that he that aduisedly setteth
himselfe to bee like the world, hee is an enemy of
God.

A Remedie against

Doct. 8. In that it is said, *He that will bee.* The Doctrine is, that, God esteemes of euery man and woman, according to their will and affection. We are esteemed as we are affected.

If one would bee a worldling, and grow bigger in the flesh, then is he earthly minded and an enemy to God. Therefore the prayer of *Salomon* is, that when men should see their sinnes, and Gods iudgements for the same, and humble themselves before the Lord, that he would heare in heauen, and reward euery one, as he knew their hearts.

1. Chro. 6. 30.

Vse 1.

First for terror vnto vngodly men, howsoeuer they be kept from many sinnes, yet seeing their desire was to haue committed them, and they are still grieved that they could not, therefore all those sinnes shall be charged vpon them, & they throughly punished for the same.

Vse 2.

Secondly, this is a comfort vnto Gods Saints, it is said, *He that will be a friend to the world, maketh himselfe an enemy to God*: but as for those that will not be so, God hath nothing to say against them. So for other sinnes, if we find much vnbeliefe, but would haue faith; if we finde a disposition to pride and enuie, but would be humble and reioyce at the prosperitie of others &c. the Lord will accept of vs.

So when wee take our selues apart to mourne for our sinnes, if wee finde not that remorse for our iniquities, nor that measure of humiliation, nor that assurance of reconciliation that should bee in vs, but rather much deadnesse and distraction,

Private Contentions.

lution, yet if our desire in setting vpon that
 note, were good, the Lord will take it in good Rom. 7.
 worth: *If wee doe the euill that wee would not, and* See Mr. Dods
must doe the good that wee would: it is not we but Sermon on Isa.
that dwelleth in vs. Which God will neuer 1. 19. &c.
 lay vnto our charge: but rather comfort If yee consent
 our soules as Christ did his Disci- to obey. &c.
 ples, *Your spirit is willing,*
but your flesh is
weake.

Ff N f S.

